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WEEKLY REVIEW.

—The following paragraph is from the *British Weekly* :—

We learn from a correspondent at Amoy that there is considerable discussion in the missionary community there on account of views expressed by a young missionary of one of the London societies. This gentleman, at a recent service, took up the doctrine of eternal punishment, saying that only those who rejected Christ would be punished, and that as he (the preacher) could not think of punishment eternally, neither could God. He said that three classes who had never had an opportunity of accepting Christ most certainly would be saved. These three were : First, the heathen; second, street Arabs; third, honest doubters, such as Huxley. These views gave satisfaction to the general community, who sent a deputation to thank the missionary, who promised to preach at an early opportunity on the same subject, but we understand that protests have been sent to the society at home from the American and Scottish missionaries.

This is not the first time that missionaries have felt it incumbent upon them to draw the attention of a Missionary Board to the kind of Gospel which one of their men was preaching. We cannot believe that the missionary mentioned above gave his Board to understand—before coming out—that he was to preach after the fashion reported. The Bible teaches us that all men are condemned already, even before they have heard the Gospel, and that the Gospel is God's offer of eternal life through Christ to all who accept of it by faith in him. Mr. Huxley being "an honest doubter," is most certainly to be saved, according to this peculiar Gospel. Either the Gospel of God is unaccompanied with adequate evidence or it is an impossibility that an honest doubter should continue to doubt. The writer of this was as thorough an unbeliever in the Gospel, till he reached the age of 28, as Mr. Huxley is, and during all the years of his infidelity was unhesitating in his conviction that the Bible was not of God. Was it because there was no adequate evidence of its divine origin? No, but because he had schooled his mind to look only at what opposed faith and favoured skepticism; and chiefly because he was not willing to do the will of God. "If any man will do his will the same shall know of the doctrine whether it is of God." Mr. Huxley has not a more unwavering conviction of the baselessness of the Gospel's claims, than the average Mahomedan has; but the average Mahomedan is one who utterly refuses to look at the evidence that tells against his own system. Honesty characterizes a mind that is open to the truth, no matter from what quarter it may come. The strength of conviction is due in most cases to the fact that the truth is assiduously excluded from the mind. A great deal of the sincerity which is put forward as an excuse for doubt, is of that character; it is just dogmatism, refusing to look at what opposes one's ideas.

—We are free to acknowledge that the Gospel proclaimed among the heathen in this day, is not accompanied by such attestations as went with it in Apostolic days, and that the guilt of rejecting it is not so great as it would be, were it thus accompanied. But when the responsibility of its hearers is thus diminished, the responsibility of those who proclaim it is correspondingly intensified. The unbelief outside of us is much extenuated by the unbelief that keeps its place inside of us. "If I had not done among them the works which no other man doeth," (works whose divine origin is manifest) said Jesus, "they had not had sin." "If I do not the works of him that sent me, believe me not." The heathen ought to say of themselves, "These are the servants of the most high God, making known the way of salvation."

—Mr. Spurgeon, in his *Sword and Trowel*, speaks of certain signs of the times in this way :—

No lover of the Gospel can conceal from himself the fact that the days are evil. We are willing to make a large discount from our apprehensions on the score of natural timidity, the caution of age, and the weakness produced by pain; but yet our solemn conviction is that things are much worse in many churches than they seem to be, and are rapidly tending downward. Read those newspapers which represent the Broad School of Dissent, and ask yourself, How much farther could they go? What doctrine remains to be abandoned? What other truth to be the object of contempt? A new religion has been initiated, which is no more Christianity than chalk is cheese; and this religion, being destitute of moral honesty, palms itself off as the old faith with slight improvements, and on this plea usurps pulpits which were erected for Gospel preaching. The Atonement is scouted, the inspiration of Scripture is derided, the Holy Spirit is degraded into an influence, the punishment of sin is turned into fiction, and the resurrection into a myth, and yet these enemies of our faith expect us to call them brethren, and maintain a confederacy with them!

The peculiarity of the infidelity here described is that it claims to be Christianity, and claims to be the only Christianity worthy of the 19th century. While this phase of modern thought is forcing itself into prominence we are not to jump to the conclusion that it is swallowing up all before it. It is doing nothing of the kind. The truth of God had never more witnesses than at this day, and if they were only more near the high water mark of faith, these manufacturers of new religion would soon find their vocation gone. When the Son of Man cometh shall he find faith on the earth, the faith demanded at such a juncture?

—A Union in Prayer has been formed and extensively signed in England, to pray for the following objects :—

I.—That Christian life and teaching may be increasingly subject to the Holy Ghost.

II.—That all who own Jesus Christ as their Lord may be witnesses unto Him by living in unity and godly love.

III.—That the rulers of our country may be guided by the Lord, and that the nation at large may reverence the living God and His law in its national life at home and abroad.

—The *Indian Messenger* says :—

No man, not the blackest that disgraced the human form, is doomed to eternal punishment. It cannot be. If it is true that the first object of punishment is correction, God surely knows how to punish in order to correct. He cannot allow a single soul to perish.

Our contemporary sometimes speaks in terms of high commendation of Christ, landing him, if we remember rightly, as the greatest of prophets. But Jesus of Nazareth must have been exceedingly benighted if what the *Messenger* says above is true. Punishment is quite as much for the sake of warning others, as of correcting the individual. God, when he created moral agents, covenanted that their destinies should be determined by their own choice. This world, being a place of probation is full of the goodness of God, and because of these multiplied mercies and alleviations men do not understand the wrath of God, impending on them because of their rejection of his sway. But a time will come when this world with its mercies and alleviations shall have passed away forever, and then they will learn, what they before refused to learn, that happiness goes with the choice of God's will, and misery with the rejection of that will. They have only what they chose, and persisted in choosing.

—Commissioner Tucker, with his "Jubilee fifty" as he calls them, arrived on Monday morning last, and had a great demonstration at the Alfred Theatre on the evening of that day. The place was well filled, mostly by Europeans. We were surprised at the paucity of Natives. Mr. Tucker and his reinforcements, with 27 converts from Guzarat and the local force, occupied the stage. There was music by a brass band, with solos and choruses, speeches, testimonies and narratives of conversion, and some account of the Salvation Army and of this particular movement by the leader. He told how, in Ceylon, not many months ago, he had received a letter containing a cheque for £5,000. He immediately decided to get out a large reinforcement from home, but eventually found that to secure them he must take a run home himself. The cost of bringing them out was about £1,000 but on arriving here he received a letter from the donor of the £5,000 forwarding another cheque for £1,000. We believe the ma-

jority of this company are "lasses." Mr. Tucker expressed the opinion that since the days of St. Paul there had been no such body of missionaries. The men were dressed in scarlet kerseys, white frocks, and turbans, were barefoot, had marks on their foreheads, and their heads were shaven leaving the tuft behind. The sisters were dressed in scarlet jackets, and the *chadar* and were *chaussées au naturel*. We were interested in some of the accounts given of their conversion. There were a good many soldiers in the audience, and some of them seemed to think they were at an ordinary play, with their cat-calls and ejaculations. At one time there was boisterous laughter almost all over the house. This party left on the next day for South-India, where they are to spend some time in a training-school at Coimbatore and then labour among the Tamil people.

—In some respects the movement of the Salvation Army is such an approach to Bible standards that it always costs us an effort to speak disparagingly of it. Our own conviction, constantly expressed, has been and is that missionaries should study more simplicity, live more economically, do away as far as possible with the social gap that separates them from the body of the Natives, and in a word be more apostolic than they are. When the Salvation Army arrived here five years ago, we were much in hope that God would teach us some better way of carrying forward the work than we had pursued, and we gave them sympathy and co-operation. By degrees, as our readers are aware, our confidence in this movement became shaken. They seemed to us to make more of the Salvation Army than of the word of God, departing from the latter when the convenience or exigencies of their system required it. Their system demanded immediate success, and when this was not forthcoming there must be the semblance of it in extraordinary reports of insignificant events. Under the solicitation of pleasing young ladies, now and then, Natives would come forward and be prayed with and asked if they had found peace and then be proclaimed as undoubted converts, though they might never be heard of again as converts. Let any one call to mind the grand reports of successes wired abroad in those days, and then ask where are now the evidences of those successes? How explain the fact that at this great demonstration on Monday night the Natives in the house might almost be counted on the fingers? A few of those who were brought out in the Salvation Army meetings have joined other Missions and continued faithful. In Guzarat they entered a Christian village gathered by the labours of the Irish missionaries, and the Salvationists have still a few there who continue with them. Why do we refer to these things? Have not some of the rest of us been long years in India without seeing much fruit of our labours? Very true. The reason we say what we have just said, is that the Salvationists speak as though all mission work that preceded theirs had been a comparative failure, and insist upon it that their own is the true way, demanding the sympathies and aid of all who truly care for India. We have yet to learn of any successful work done by the Salvation Army in places where other Missions have not opened the door. Commissioner Tucker has just been telling the good people at home that their methods secure them the confidence of the people in a degree previously unknown. Is it so? Their conformity to Hinduism in dress, in the use of caste-marks, in the adoption of the *shendi* or tuft—the Hindu religion is often called the *Shendi dharm*,—their mendicancy, their noisy music and their ostentatious self-denial, secure them in the first instance attention, and in some instances converts, but so far as we have observed a feeling the opposite of confidence sets in after awhile. The leader of this new band tells with exultation of 124 recruits for their work from England obtained within a year, a larger number of European agents than any other Mission possesses. Well, there ought to be some grand results. We shall be happy indeed if large numbers of Natives in the Southern Presidency are brought to the Lord and continue steadfast, through the labours of the Salvationists. But even that will not alter our views of the unscripturalness of their imitation of the Fakir type of Hinduism. If in this movement General Booth had been content to renew in India the lines followed by the China Inland Mission, it would have been much better.

—We invite the attention of our readers to A. B. C.'s letter. It is a great pity that Colportage is not more thoroughly prosecuted in the districts, and that English books, suitable and cheap, are not thus carried to the doors of the people. Mr. Gladwin is doing something in this way and hopes to do more.

—We hear from Ajmere that the M. E. Church there now numbers 37 members and probationers.

—The Rev. R. A. Hume, of the American Marathi Mission, arrived in Bombay on Sunday from America whither he proceeded with his motherless children some two years ago.

—Many will hear with regret of the death of Mrs. Candy, widow of Professor (Major) Thomas Candy whose name was so long a household word in Western India. Her son, Mr. Edward Candy, Bo. C. S., was with his family in the North of Scotland, when a telegram announcing her death summoned him to her funeral. Mrs. E. Candy has also just lost her father, Mr. Chas. Harrison, Bo. C. S. We understand that the cause of Mrs. Candy's death was the bursting of blood-vessels in the brain. Her daughter, Mrs. Hooper, died not many months ago.

—It is proposed to beatify Mary, Queen of Scots!

—The Church of England has 13,849 benefices of which 3,844 are without glebes and 10,005 have glebes. The total area of glebe lands is 959,548 acres, and the gross estimated rental is £908,282, an average of about £90 each.

—Tuesday last was a sacred day with the Mahomedans and the father of Cassum Mahomed Sab gave him some money with which he treated himself to strong drink, and under the influence of the liquor he jumped into the Baboola Tank and was drowned.

—The *Indian Churchman* says:

"The truer view seems to be that what constitutes marriage is the customary ceremony of the country. If the law and custom of the country make the intelligent consent of the parties a necessary part of the ceremony, then intelligent consent is necessary. If they do not, then it is not necessary. So it is necessary in England and not necessary in India. There is nothing contrary either to Scripture or reason in the idea of a person having his wife chosen for him by his parents and being bound by their choice as much as he would be by his own."

God told Abraham that in his seed all the nations of the world should be blessed. Two thousand years later the Apostle Peter said to the Jews: "Unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities." The Gospel is come to India to bless it. One of the curses of India is child-marriage, bringing in its train child-widowhood, perpetual widowhood, issuing in domestic slavery, prostitution and suicide. "Every plant which my heavenly Father has not planted shall be plucked up." During a great part of the writer's sojourn in India there was a gradual advance towards a rectification of public sentiment with regard to this matter; but of late there is a reaction in behalf of national institutions, good or bad, and we know of nothing more calculated to help on this reaction than the testimony in favour of infant-marriage given by the *Indian Churchman* and *Indian Christian Herald*. Let our readers read again the above paragraph, and see if it does not sanction Suttee, Kulinism, and many other iniquitous usages. The idea that Christian missionaries should come to India to glorify Custom, seems to us simply monstrous.

—Some of our readers may have noticed occasionally in our advertising columns reference to an "American Agency," and perhaps wondered why such a vague and obscure designation should have been chosen, unaccompanied even by any designation of locality other than Bombay. Knowing what a suspicious world we live in, we often have wished that the party would shrink less from publicity. That, however, is his affair, not ours. We may now say that it is an American missionary, unsupported by any Society, who, under the title of "American Agency," carries on this business, not for his own support but in order that he may supply funds for other mission work. In this way he has been enabled to pay this year two months' rent for the Home of Hope. The manual labour connected with the business serves as a 'recreation' from other toil and the missionary believes this to be conducive to his health. This may be useful as an encouragement to others. We would, however, put in a word of caution. Something more than good intentions is needed in matters of this kind. Business talents, common sense, caution, and strong faith are nesessary. Some are called to this line of things and some are not. But there are Christian men engaged in successful business, who may find a suggestion here as to the use to be made of one's money.

—The Rev. W. W. Howland, of the American Mission, Jaffna, Ceylon, has been bereaved of his wife who came out with him in 1845 and has for 42 years his co-worker in that field. She died July 23. Our readers may remember that a son of Mr. Howland, also a missionary, and that son's wife died early this year within a few days of each other.

Digitized by the financial assistance from Government of Maharashtra on 28 February, 2020

—Our rainfall in Bombay has already reached the average for the entire season.

—The local papers have this week been publishing long reports from Madras of a disgraceful Divorce Case in the family of General Morgan's son.

—We are thankful to say that the special services held last week in the M. E. Fort Church, were felt to be very quickening and profitable. The weather was very unfavourable, but the attendance was better than might have been expected. At the last of these meetings a good many testified to the reception of blessing and revival. The Rev. Mr. Row preached the simple Gospel of the grace of God with much power and felicity of illustration, and the only regret was that he had no more time to spare for the continuance of the meetings. He has been conducting special services at Poona this week, we believe.

—On Monday morning we were present at a religious service in Frere Road, near Prince's Dock, on the site granted for the building of a New Seamen's Rest. Mrs. Stone and Mrs. Mitchell turned the first sod. The building will be admirably situated, and will be a great improvement on the confined place now occupied.

—There was lately a Convention of Teachers held in Chicago. Ten thousand teachers attended it.

NOTICES OF BOOKS AND REPORTS.

"St. Paul the author of the last Twelve Verses of the Second Gospel." By Howard Heber Evans, B. A., late Vicar of Mapperley. London: Jas. Nisbet & Co., 1886. Price 2s 6d. pp. 83. The writer of this book is strong in suppositions. He supposes that the last twelve verses of Mark's Gospel are an appendix, not by the author of the Gospel; he supposes that Luke and Acts were not written by Luke; he supposes that they were written by Paul; he supposes that Mark 16: 9-20 was written by Paul; and he supposes that the volume we are now noticing supplies probable evidence of the latter fact. This may interest those who doubt that Mark wrote the last 12 verses of the 2nd Gospel. For our part we have not the slightest doubt that Mark wrote them. We are just as sure that they were written by his inspired pen, as that any other portion of the Gospel was. And we will give our reasons for so believing.

The passage is found in the Old Syriac or Peshito version, which was made in the second century, and it is very improbable that such a version would be made from copies not then recognized as authentic. This ought to go a long way to confirm it.

Irenæus, in the second century, says: "*In fine autem Evangelii, ait Marcus; Et quidem Dominus Jesus, postquam locutus est eis, receptus est in cælo, et sedet ad dexteram Dei.* (Adv. Her. lib. iii c. 10.) "Mark, at the end of his Gospel, says: 'So then the Lord Jesus, after he had spoken unto them, was received up into heaven and sits at the righthand of God.'" Here too is strong testimony to the fact that the passage in question was then an integral part of the canonical Gospels.

Hyppolitus, writing in the early part of the 3rd century, also bears testimony in favour of the disputed portion, ("*Peri Charismaton.*")

It is only when we come to the 4th century that we find doubts cast upon it, from the fact that some manuscripts omitted the passage. Jerome says (*Ad Hedibiam, Qu* 2) that few of the Greek MSS. which he had seen contained these verses. But speaking of a various reading in the 14th verse he says something that does not very well accord with this, viz. that it is found *in quibusdam exemplaribus et maxime Græcis codicibus*, "in certain copies and especially in the Greek codices." Jerome was given to exaggeration. All that we can conclude is that there were then copies of Mark terminating at the 8th verse of the 16th chapter. Gregory Nyssen, contemporary of Jerome, says that the Gospel terminates in the more correct copies with the 8th verse, an opinion that has little weight when we call to mind the evidence supplied in the 2nd century. The final portion is not found in the Sinaitic or Vatican MSS. but it is found in the Alexandrine.

Let it be borne in mind that when first written and published Mark's Gospel appeared by itself. The Gospels were published at successive periods, and each appeared by itself, at first. Mark's Gospel is an example of *multum in parvo;* it is remarkable for condensation. Now imagine a pamphlet of this kind appearing in a community where almost all were unbelievers, and terminating just at the very place where the reader expects to have evidence that Jesus had risen from the dead. Mark says that the women who came to the sepulchre saw a young man with a long white robe who told them that Jesus was risen, and that his disciples were to go to Galilee where they would see him; then we are told the women went away quickly, saying nothing to any body, "for they were afraid." Finis! To us it is simply incredible that Mark should have stopped there No uninspired man would have done it, in his senses; and we are quite sure no inspired writer would have stopped there. It is certain that inspiration did not deprive men of common sense.

Now we can well understand why this portion of God's word should have been omitted by copyists who lived when the church had declined from her first purity and power. Let us relate an incident of our own missionary experience. In our first year in India, trying to tell men in the bazaar the claims of the Gospel, we were met by these enquiries: Are you a believer? I am. Can you heal the sick, cast out devils, speak with new tongues? I do not profess to do these things. Well, here at the close of Mark's Gospel it is said that he who believes shall be saved and that believers shall perform miracles. If you cannot perform them why should you believe you have salvation? This will illustrate our position: when the faith and consecration of the apostolic church had so declined that these attestations no longer appeared, except rarely and remotely, there was a great temptation to the copyist to omit these closing words; for people would embarrass the preachers by asking them to do what Christ had commissioned them to do. We thus find a plausible reason for the belief that the passage was omitted by transcribers because the faith to claim the fulfilment of these promises had begun to be exceptional.

As for the arguments based on the language of these verses, we consider it to be quite illusive. Mr. Evans takes much pains to show probable proof of his supposition that the Apostle was the author of these verses, but gives only one page to the question of Mark's authorship, citing simply a few authors of our own day.

The Palm-Leaf. Bombay, August. Vol. 1. No. 1. Published in the interests of Temperance and Moral Reform. 16 pp. quarto. This is a new Temperance journal. The Constitution of the Indian Temperance Association lately formed in Bombay, with Rev. J. Forgan as President, Miss S. B. McNeal as Secretary, and S Tomlinson, Esq., as Treasurer, appears in this number of the Palm-Leaf. There is an editorial on Prohibition and an extracted article on How the Dram-shop helps Business by Prof. G. E. Foster, M. P., besides other matter of importance and interest. The paper makes a good start. It is well printed at *Caxton Works*, Bombay. Rupees 2 a year; postage, 6 annas.

We are favoured with the following: Report of the Theological Seminary at Saharanpur. Hindu Marriage Customs, J. G. Shome. Is it expedient to abolish Infant-marriage by Legislation, by J. G. Shome. *Medical Missionary Record*, N. Y. July. *Gospel in All Lands*, August. *The Sentinel*, July. *Rajmarg*, August. Bible Society's *Reporter*, August.

INTERNATIONAL BIBLE STUDY.

September 4.——„——*Matt.* 6: 19-34.

See last Guardian.

September 11.——„——*Matt.* 7: 1-12.

Commit verses 7-11.

Golden Text.—"Therefore all things whatsoever ye would that men should do unto you, do ye even so to them."—*Matt.* 7: 12.

"Judge not that ye be not judged." Our Lord here refers to condemnatory judgment, the imputation of guilt, the censorious spirit that is so sadly prevalent. To judge, three things are necessary; 1, A man must know all the facts of the case; 2, he must know the true standard; 3, he must be free from bias. How seldom can he be sure that he has these qualifications. Free from bias? He only is who loves his neighbour as himself, and God supremely. It is not for transgressors to sit down upon the judgment seat; yet what is more common than this. People are ready to condemn in others those things to which they are not tempted. Harsh judgment provokes harsh judgment. A mote in thy brother's eye looms largely in thy sight, but the disposition to sit in judgment is a much greater violation of the law of love; a beam compared to a mote. You must get right yourself, and then only shall you be able to explore the intricacies of your neighbour's character, if indeed you will have any mind to. But the habit of dwelling on the faults of others, stimulates the growth of our own faults. It is said that love is blind; but for one who is blinded by love, ninety-nine are blinded by the want of it.

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you."

Dogs are sagacious animals but know nothing about moral distinctions. The show-bread may have a special value in your sight, but you show no special goodness in bestowing it on a dog. Your pearls are valuable, but not to swine; these have their own tastes and appetites; you must give them food convenient for them. Pearls are precious and swine the opposite; but you do not help the swine by casting pearls before them. We must study adaptation in dispensing God's truth to men. That which will powerfully affect the believer, is quite lost upon the unconverted man; it may even do him harm. Some ministers have only one string to their bow; that string may be love, yet will not all their hearers be profited. To the man unconvinced of sin, such truth as shall convict him of sin is pre-eminently needed. Thus in Isaiah 6th we are plainly told what will result of the plain preaching of a Gospel of love, and this very result is witnessed in Europe to-day.

"Ask and it shall be given you." Know your own need and come with it to heaven's gate, and get it fulfilled. Ask, seek, knock, give not over; for every one that truly asketh, receiveth. Do not quickly conclude that your petition is dismissed; you are being tested, proved. And do not suppose that you must ask a hundred times to obtain once; this is a suggestion of unbelief. You are to ask in faith and you are to receive in faith. Having asked in faith it is your privilege to give thanks to God; if we know that God heareth us we know that we have the petitions that we desired of him. If we neglect to hear God, if we neglect to receive and act upon the instructions of this Sermon on the Mount, we cannot offer the prayer of faith. If we are conscious that we are failing to observe many of these commandments, the first thing is to ask God for grace to keep them, and then thank him for having answered us, and then proceed at to keep those precepts by the grace of God.

Is it a common thing for a father when asked for bread by his child, to snatch up a stone and throw it at him? or when asked for a fish, to give him a serpent? Even bad people do not treat their children in that way. The man that would so act would be an abominable despot. Yet how many people are making God out to be such a dangerous and unfeeling character. If they want anything they will go for it to ten men in succession, but never dream of going to God. There are many who will talk for the hour about their wants and wishes, and will think you demented if you suggest that they should ask God for succour. How many look upon the instructions of this Sermon on the Mount as stones rather than bread, as serpents rather than fishes, instructions to follow which would take one to obloquy and peril and destitution. You call God your Father perhaps and yet you do not believe that these things which he has provided for you are good things.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets."

This is the gist and purport of all God's revelation. And this is salvation. This is what Christ means by salvation. When a man asks you if you are saved, the meaning is, do you do unto others as you would have them do to you? You study the question of self-advantage not to find out what you want but how to serve your neighbour. You do not like to be kept waiting; do not keep others waiting. You like to be honoured; honour others. You like to have your convenience consulted; consult that of your neighbour. You would not like it if your neighbour knew of something that would be to your advantage and did not tell you of it; well, perhaps, you know of something that might greatly benefit him, the promises of God, for instance; haste to tell him. What a glorious victory may we get over that tyrant, Self, in this way. It becomes a useful servant.

The Bombay Guardian.

SATURDAY, SEPTEMBER 3, 1887.

THE POPE'S TEMPORAL POWER.

We are glad to find the following from the pen of Leo XIII, Pope, in the last number of the *Bombay Catholic Examiner*. We will tell our readers presently why we are glad to see these remarks of Pope Leo addressed to Cardinal Rampolla, Secretary of State:—

What may be said generally of the Temporal Power of the Popes holds still more strongly and in a special way of Rome. Its destinies are written large across all its history; that is to say, as in the designs of Providence all human events have been ordered towards Christ and His Church, so ancient Rome and its Empire were founded for the sake of Christian Rome; and it was not without a special disposition of Providence that St. Peter, the Prince of the Apostles, turned his steps towards this metropolis of the pagan world, to become its pastor and to hand down to it for ever the authority of the Supreme Apostolate. It is thus that the fate of Rome has been bound up in a sacred and indissoluble way with that of the Vicar of Jesus Christ; and when, with the dawn of happier times, Constantine the Great resolved to transfer the seat of the empire to the East, we must admit with truth that it was the hand of Providence guiding him, that the new destinies of the Rome of the Popes might be the more easily accomplished. It is certain that about this epoch, thanks to the times and circumstances, without offence and without the opposition of any one, by the most legitimate means, the Popes became the masters of the city even in a political sense; and as such they held it until Our own day.

As for the poetical fiction that the Apostle Peter was the Bishop of the Church of Rome, our Romish friends find it necessary to their system and cannot relinquish it. They profess to have great regard to what they call tradition, but this particular tradition started on its way downward some centuries after the Apostolic era. But even if we suppose the Apostle Peter to have gone to Rome and become Bishop of the Church in that city, this would not make him what the Pope now claims to be, the Bishop of all churches and all lands. It is very certain that the hundreds of churches in Achaia, Macedonia, Asia Minor, Judea, Egypt and Carthage were not looking to Rome for episcopal guidance. But it is not with reference to this that we have quoted the above. What we wish to draw the attention of our readers to, is the statement that the way for the development of the Papacy was opened up by Constantine's removal of his capital from Rome to Byzantium. Now let us bear in mind that the Apostle Paul in his 2nd Epistle to the Thessalonians mentions that before the coming of the Lord to judge the world in righteousness there was to be a falling away, an apostasy, a corruption of true apostolic religion, to be characterized in its fuller development by a visible Head claiming for himself the honour due only to God, and in some sense making himself to be above God. But there was a Hinderer, a power that stood in the way of this fuller development of the unworthy ambition that should creep into the Episcopate of the several leading cities of the Roman Empire. This Hinderer should be taken out of the way, and then the desired opportunity should present itself, and the Bishop of Rome should gradually proceed to claim for himself a spiritual Empire as widely-extended as the political power of Rome had been. Not only so, but he would even claim to be the heir of Rome's political power, governing the different states of the Empire through the local Governments, bound to carry out his will. Protestant commentators have for centuries been declaring that the Hinderer of the Man of Sin was the Emperor of Rome, so long as he had his capital in Rome, and that when he transferred his capital to the banks of the Bosphorus, he opened the way for the Bishop of Rome to urge one by one, little by little, his enormous assumptions. This was "the little horn speaking great things" and taking to himself supreme authority, Daniel vii. This professed Vicar of Christ took from the people the words of Christ that he might substitute his own. He made himself to be greater than God, by cancelling obligations which God had imposed. Witness the Second Commandment set aside, and image-worship introduced. Witness hundreds of objects of worship given to the Church. Christ says, "My word shall judge men in the last day," but the Pope says, My word shall judge them. For the Pope says if any man denies the decree of the Pope, Infallibility, or that of the Immaculate Conception, or any one of twenty novel articles of faith, let him be anathema.

Now how remarkable it is that the Head of the Church of Rome himself should come forward to put his seal upon this important exposition of the Prophetic word.

Let us quote again from this Papal letter:—

"It is needless to point out that, deep graven upon her every limb, Rome bears the mark of the Pontiffs; and that she belongs to the Popes by titles—such and so many—that no Prince, whoever he be, can show the like for any city in his kingdom. Nevertheless it is necessary to lay stress upon this, that the arguments in favour of the independence and freedom of the Holy See in the exercise of its Apostolic ministry, become clothed with a new and special force when they are applied to Rome, the natural See of the Roman Pontiffs, the centre of the life of the Church, and the capital of the Catholic world. Here where the Pope habitually dwells, whence he directs, administers, and governs, in order that the

faithful of the whole world may be able in all confidence and security to offer the homage, fidelity and obedience which in conscience they owe; in this spot, if possible, the Pope ought to be placed in such a condition of freedom, that not only shall his liberty not be contravened, in fact, by any one whoever he may be, but that this shall also be absolutely evident to every one; and this not owing to conditions subject to change and at the mercy of events, but from their nature stable and lasting."

Is the Pope likely to obtain what he wants? A few years ago it would have seemed utterly idle to suppose it. But at the present moment so many potentates of earth are changing their tone with regard to the Papacy, that we hardly know what may not be conceded him. One thing is certain that the Man of Sin is to continue down through the centuries of the declining Roman Empire, the centuries of the Reformation and a period of final Renaissance and when the Lord comes in glory, will be found in great supremacy, wondered at by the nations. Search history, what other power can be found that was latent in the Church in the close of the 1st century, was developed through the removal of an obstruction existing in apostolic times, attained to a world-wide authority, continued persecuting true Christians through all the centuries of the Christian era, and is still enthroned and glorified up to the moment when Christ comes to judge the world? If any of our readers are annoyed with us for dwelling on these things, will they kindly read again the sentence just written and find for us in history a power besides that of the Pope, that answers to these particulars?

THE LAW OF HABIT IN RELIGION.

HABIT is a second nature and is often more potent than the first nature. As free-will is given to man as a means of perennial benediction, which it is indeed when it becomes the perfect law of liberty, so is the law of habit; and as free-will when abused becomes an habitual source of misery and confusion, so the law of habit, when allied to a perverted judgment or an unreasoning passion, becomes disastrous to ourselves and others. The law of habit has to do with our religious ideas and usages, more than people are generally aware of. We ought to understand the tremendous power of habit, so that we may be careful not to adopt any ideas, customs or aims which may not safely be brought under its petrifying influence. Unfortunately, in too many instances, the habit is formed before the reasons for or against are considered, and this is the reason why men are so partial and dogged in their religious beliefs.

When a man is first awakened to a sense of his state before God and of his need of salvation, it seems to him all but impossible that he should be able to overcome the force of life-long habit, and enter into a new creation where the service of God is to be all, and self-pleasing abandoned. But yielding to the power of the Spirit, by faith, he finds out capabilities of which he knew nothing. Now in every line where the force of habit is against his present convictions, the exercise of the needed faith is an immense difficulty. The necessity of letting his voice be heard in prayer, or in exhortation or invitation, looms like a mountain before him. He however goes forward in faith, and soon finds out that his faith is not in vain in the Lord. The second attempt seems not so herculean as the first; the third is easier; with the fifth the difficulties pass away. Now begins a new peril. While conscious of the difficulty he was much in prayer, and deeply realized his dependence on a superior power; but now that the task is coming under the patronage of the law of habit, he is in danger of insensibly forgetting his dependence, and of praying as custom dictates, without looking to the Lord the Spirit. We give this as an illustration; but almost all the externals of the religious life creep insensibly into the region of habitual action, in which the mind is relieved in a good measure of the necessity of thought; as the helm of a boat going down stream, may sometimes be made fast and left, while the steersman attends to something else. It is just possible—and is it not an awful possibility?—that almost all our religious life may thus pass under the sway of habit and forfeit that vital union with Christ without which all is vanity and froth.

But is it not designed that we should be helped in religion—as in other things—by the law of habit? Yes; helped, but not hindered. We are delivered from a great deal of foolish nervousness and trepidation and self-consciousness by this beneficent law; or to express it better, by finding out that the Saviour is habitually with us, strengthening our faith and giving us victory over our fears. But is this a reason why we should let ourselves slide into a way of doing things mechanically? Without faith it is impossible to please God; we must worship Him in spirit and in truth; *in spirit and in truth;* with all our faculties attent and alert. The Apostle Paul bids the Ephesians pray with *all* prayer and supplication; to pray with all prayer is to pray with the mind awakened to the nature and scope of the petitions we are offering. "Bring no more vain oblations," says God to us. Surely those are vain oblations which are dictated more by habit than by sense of need. Whatsoever things *ye desire*, when ye pray, believe that ye receive them and you shall have them, says our Lord.

Will our readers examine themselves and find out if they may not be allowing the force of habit to rob them of precious fellowship with the Father and the Son? Perhaps they to whom the first of the seven Epistles of our Lord was sent, who were reproached for having left their first love, had fallen into the snare of this law of habit, and persuaded themselves that they were still showing a genuine devotion to Christ, because they were continuing to observe the forms of devotion, when they were really doing things mechanically, without living faith and desire. Christ urges them to repent and do the first works, expressive of genuine love. As in the married life, it is possible for the primitive love to die out in a habit of more or less intimacy, no longer vivified and made blessed by the ever-springing fountain of life, so in the spiritual union between us and Christ. This ought not so to be.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—People living in Bombay and Poona have no idea of the destitution of the Native students as regards the possession of books. It was only yesterday that I asked a young man who is a Matriculate what he was reading. He said that he was reading nothing; and when I asked him why it was so, his answer was that he had no books except the Third and Fourth Readers, all the other books which he had when a student having been borrowed by him. Here is an intelligent and, indeed, talented youth who is so poor that, though he is unemployed and has plenty of leisure, he has no books to read. And what are Missionary Societies doing for such people? We have our educational Missions teaching the people of this country to read, but what are they doing for those whom they have taught to read and who are destitute of books? In Bombay such young men have many libraries to go to, or shops at which to purchase cheap light literature which is largely imported into this country; but in the mofussil the young men are utterly destitute. It is proposed, therefore, to establish a Public Library at Alibag on the first of next month in connection with the Mission High School for the hundreds of students that are at present educated in it and the neighbouring towns, and the founders will be thankful for a donation of books or money, which may be transmitted to the Missionary there, or the Secretary of the Bombay Tract Society.

A. B. C.

Alibag, 28th Aug., 1887.

THOSE S. A. CASTE MARKS.

DEAR SIR,—An officer of the Salvation Army recently stated that a special reason for their shaving their heads and painting their foreheads, is that they are seeking to convert the high caste natives in South India. Also that they are succeeding, and that this success is sufficient proof of the necessity of the measure. Thereby hang several questions:—

1. Is the shaving of the head regarded by orthodox Hindus as an essential in their religion? Specially, is the tuft of hair, (*choti, shendi, or kudimi*) a necessary mark of some Hindu castes?

2. To what extent have Missions allowed the continuance of such shaving of the head in converts? And have many missionaries regarded such wearing of the hair as a compromise with the teachings and practises of Hinduism?

3. Have the converts from Hinduism who have continued wearing the tuft and other marks, been generally as thorough in Christian life and work, as those who have more fully given up marks and customs associated with Hinduism? And has their influence in these items been favourable to a strict or a lax form of Christianity?

4. Did not the Roman Catholics have great success in South India, largely because they allowed the continuance of many heathen customs?

5. What about the "Caste Christians" of South India, and elsewhere? Are there large numbers in the various Missions who refuse to eat with other Christians,—and even with their own ministers? Do many have separate communion, or at least come to the sacrament separate from the low castes? Does the Salvation Army propose to allow its high caste converts to thus remain always separate from the so-called lower castes?

Trusting that the replies of correspondents may be as brief as my inquiries.

Yours faithfully,

I. SCIMETER.

NOTICES.

BAPTIST CHURCH.—BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sabbath Services, 11 a. m. and 6. p. m.

FREE CHURCH.—ESPLANADE.
Pastor—Rev. John Forgan.
Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI FREE CHURCH.
GIRGAUM BACK ROAD.—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.
APOLLO ST., FORT.—Rev. Geo. Bowen, Pastor. Sunday-school, 9-30 a. m. Morning Service 11 a. m. Evening Service, 6 p. m.

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p.m. Preaching, Thursday, 7-30 p. m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 2-30 p.m. At Apollo St. Hall, 3 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.
SERVICES every evening in the week except Wednesday, at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this Mission-work. Spare papers, suitable for distribution, are solicited,

WESLEYAN METHODIST CHURCH.
Sunday, September 4th.
Colaba—Colaba Causeway, 7 a. m. and 6 p. m.
Rev. G. W. Clutterbuck.—Evening Subject "The Lord's Supper."
Sunday-school, 4 p. m.
Monday, 8-30 p. m., Temperance Concert.
Byculla—Parel Road, 9 a. m. and 6 p. m.
Sunday-school, 4 p. m.
Parel—Elphinstone Road, 9 a. m. and 6 p. m.
Sunday-school, 4 p. m.
Cordial invitation to all.

QUARTERLY Love-Feast of the Grant-Road M. E. Church, this evening, at 8 o'clock.

A LECTURE on "Conscience" will be delivered by the Rev. E. F. Brown, M. A., of the Oxford Mission, Calcutta, at the Indo-British School-room, Esplanade, to-day, at 5 p. m. The Bishop of Bombay will preside.

LECTURE.
THE Rev. R. Scott, will deliver a second Lecture on "GOD and RELIGION" in the Free General Assembly's Institution, Khetwadi, on Sunday, the 4th September, at 8-15 p. m.

Epitome of News.

SATURDAY, AUGUST 27.

—Canon Tristram, who knows Palestine better than most men, has recently classified the fishes to be found in the Sea of Galilee, and has announced a strange discovery. He says that these fishes do not belong to the Mediterranean system, but are peculiar, and belong to the fish system of the inland lakes of Africa—Tanganyika, Nyasa, and the neighbouring waters! What inference is to be drawn from that? Plainly, he thinks, this—that untold ages ago the Jordan valley was filled by a lake which was joined to the Red Sea, then a fresh-water lake, and which, in turn, was in direct communication with the great lake system of Central Africa.

—The Irish Presbyterian Church continues to keep its ground. It has a communion roll of 102,708, and an income of £159,550—both showing an increase on the previous year. Dr. Todd Martin was elected to the chair of Christian Ethics, which had been rendered vacant by the retirement of Professor Wallace. The Instrumental Music question being now shelved, the assembly was able to attend to its other business without distraction.

MONDAY, AUGUST 29.

—There have been 77,381 deaths in the North-Western Provinces and Oudh from cholera; the worst periods were the third and fourth weeks in June, when the mortality for these weeks amounted to 11,163 and 13,779, respectively.

—A find of coins at Bajwara has been, says the *Civil and Military Gazette*, "sent in to the Archæological Surveyor at Umritsur who has deciphered nearly every coin. They are nearly all of Shah Rukh, who reigned in Samarkand from 1404 to 1447. A.D. There are a few of Ulugh Beg, 1447-49 A.D.; Aboo Saeed, 1452-1467 A.D.; Ahmad, 1467-1493 A.D., and one rare one of Muhammad, 1493-94 A.D. There were three or four square silver coins of the Sultans of Cashmere. Many of the coins were counter-struck by succeeding kings.

One of Shah Rukh's had Ulugh Beg's and Ahmad's name on besides. The find is interesting as illustrative of the currency of the House of Timur. The coins must have belonged to some Tartar merchants, who probably hid them where they were found in Bajwara."

—*Bombay Gazette:* Things educational are somewhat at a standstill in Bombay. Government have knocked the bottom out of the new University School Final Examination, by the provision that it shall not be accepted as a qualification for the public service, unless the candidate has passed in subjects for which no adequate provision is made in the High Schools of the Presidency. It is a question whether it is worth while for the University to persevere with its mutilated scheme. In any case there is very little probability of the new examination being held this year. The books have not been prescribed; and the whole machinery of the examination has still to be created. Meanwhile an impetuous Government has withdrawn from the Matriculation the recognition which it desires to accord to its idea of what a University School Final Examination should be. The unhappy candidate therefore this year has his choice between a Matriculation Examination, which will be held, but will not qualify, and a School Final Examination, which will qualify, but will not be held. He has not discovered the fact yet; but when he does, there will be trouble in the land.

—*Overland Mail;* Aug. 12: A curious ceremony is about to take place at Lindisfarne (Holy Island), one of the most picturesque spots on the Northumbrian coast. The Roman Catholics of the North, with small contingents from other parts of the country and from Ireland, and some enthusiastic High Churchmen, are going thither on a pilgrimage to celebrate the twelfth centenary of the death of St. Cuthbert, the patron saint of Lindisfarne, Chester-le Street, and Durham. The pilgrims will tramp barefooted for three miles and a quarter over wet sands—the men first and the women behind. In some places they will probably have to wade almost knee-deep in the sea.

TUESDAY, AUGUST 30.

—*Jedro* in the *Indian Witness:* I have lately read what may be called the "Confessions of a Reformed Drunkard." He had had four attacks of *delirium tremens* during his drinking days. He affirms that he is fully satisfied that "the horrible creatures which surround the victim of *mania a potu* are not mere phantoms of his own imagination, but *realities;*" and he bases his conviction on the "*uniformity of their character with different victims*"—a fact which he regards as precluding the idea of their being the products simply of a diseased fancy. He maintains that if these were simply such they would take different shapes according to the peculiar temperament and characteristics of the individual; and he stoutly believes them to be akin to demoniacal possession. I am inclined to believe that this reformed drunkard is on the right track.

—We learn from the same that the order notifying that the Rev. E. T. Beatty has succeeded the Rev. J. Gelson Gregson, as Secretary Soldiers' Temperance Society, is cancelled.

—*Times of India;* Exchange: The following are our prices as near as can be quoted:—

	Demand	3 Months' sight.	4 Months' sight.	6 Months' sight.
	s. d.	s. d.	s. d.	s. d.
Banks	1 5 7-32	1 5 9-32	1 5 5-16	...
Credits	...	1 5 7-16	...	1 5 19/32
Documents ...	...	1 5 15-32	...	1 5⅛
French Paper.	...	1·84½	...	...

Telegraphic Transfer...1s. 5 3-16d. ready forward.

—The Admiralty, it is said, have decided to subsidise the new P. & O. Company's steamer *Victoria* to the extent of £3,000 per annum. By this arrangement the Admiralty will have first call upon the steamer in the event of war.

—A telegram from New York to the *Financial News* to-day (August 12), states "that about ten minutes before the close of the market yesterday, a scene occurred almost unparalleled in the history of the Stock Exchange, on the announcement of the failure of Henry S. Ives and Co., with liabilities of 20,000,000 dols., and assets stated as 21,000,000 dols. In cases of this kind members usually sympathise with a fellow broker, but in this instance there was a burst of cheering almost enough to lift the roof.

—A large number of planters in Brazil have just been very neatly hoisted with their own petard. Two years ago a law was passed providing for the gradual emancipation of the slaves, of whom the empire still contains a large number. One of the provision of this law was that every slaveholder should register the number and individual value of his slaves and the period allowed for this registration expired at the end of March last. On the registers being overhauled it appeared that only a relatively small proportion of the slaves in the country had been "declared." The bulk of them had been omitted in order that their owners might escape the small registration fee to be paid on each slave. As many of the planters own large numbers of slaves, the saving to them was considerable. Every slave not registered, however, becomes *ex post facto* free and now there is gnashing of teeth in Brazil over the 200,000 bondsmen who will, it is feared, be manumitted by reason of this evasion of the law. The planters had counted upon the ignorance of the slaves not to claim their freedom; but the Brazilian Sambo has many friends. It appears, however that most of the slaves who have so far become entitled to their liberty are voluntarily remaining with their old master as hired labourers.

—Sir Benjamin Simpson's proposal to throw open the Professorships of Medicine in the Calcutta and Lahore Medical Schools to the

whole of the Indian Medical Service, has just been sanctioned by the Government of India. Hitherto only Lower Bengal and the Punjab Civil Surgeons could ever hope to get them.

—The news of and from Mr. Stanley which has come to hand finally disposes of the recent rumours of his death These rumours came from St. Thomas on July 20. On June 2, Stanley had been heard from at the junction of the Aruwimi with the Congo. Therefore his death, if it had really taken place at all, must have been immediately after June 2 Even so the news would have travelled with extraordinary rapidity. The latest telegrams, however, state that letters have been received from him, reporting all well on the Aruwimi, as late as the 18th of June. He cannot have been killed before he wrote these letters, and the news could not have reached St. Thomas by July 20 if he had been killed after he wrote them. *Ergo*, there is still every reason for believing him safe and sound.

Wednesday, August 31.

—*Evangelical Christendom:* We may notice that at the Southport Convention some of the village evangelists connected with Mr. Champness were present, and held daily open-air services on the beach, notwithstanding the excessive heat. Several of Mr. Clegg's female evangelists from the Halifax Training Home were also present, although their presence was not generally known, inasmuch as they did not take any part in public work. We believe that Mr. Clegg has now eight young women in his Training Home, all of whom are receiving instruction in theology, and in the various kinds of Christian service for which they are designated. Whereunto this will grow we cannot tell, but if it should lead to a more general employment of Christian women in evangelistic work, it may prove to be the beginning of a movement that will be of advantage to all the churches.

—*Subodh-Patrika:* Mr. G. V. Joshi has addressed a petition to Lord Reay complaining of the action of the Railway authorites at Poona in refusing to allow certain native passengers on the night of 15th inst. to travel from Poona to Sholapur and Ahmadnagar by the night train on the ground that there was no accommodation for them in the train. This to say the least is a very strange proceeding. There are a number of railway carriages always stationed at Poona and if the station authorities had cared to do so they might very well availed themselves of them to make room for these passengers. The scant courtesy and rough teatment which third class native passengers sometimes received at the hands of the railway authorities are well-known.

—The Str. *Rosetta*, with English mails, left Aden for Bombay, Tuesday, 2 p. m.

—The largest and most intricate press ever made has been built by Messrs. R. Hoe and Co., for the New York *Telegram*. It weighs fifty tons, and has a capacity of 75,000 *Telegrams* an hour, or 144,000 single sheets in the same time. More than 11,000 separate pieces have entered into its construction. Three separate plates rest upon its cylinder, and type or stereotype plates can be used indiscriminately.

—*The Rock:* A splendid instance of heroism, quite equal to any deeds of bravery and daring recorded of naval and military men, has recently occurred at the Bristol Royal Infirmary. A Mr. W. C Lysaght, M.R.C.S., who was assistant medical officer at the hospital named, received patients suffering from an affection of the throat, supposed to be diphtheria. The operation of tracheotomy was performed, but the tube becoming choked Mr. Lysaght applied his lips to the tube and sucked out the moisture, this being the only chance of saving the man's life. Unfortunately it was without avail, for not only did the patient die of suppressed scarlatina, but the brave young doctor caught the disease in its worst form and died also.

—Many friends of the Stirling tract enterprise in many lands will be interested to know that the foundation stone of the new and much larger depot, which it has been found necessary to build, was laid on Saturday last, by Mr George Williams, whose name is known far and wide, not only for his interest in young men; but for the liberal heart with which he has ever been ready to aid all aggressive work for Christ. The new building will cost some 26,000*l*.

It is stated that while there were only sixteen Wesleyan chapels in London twenty years ago, to-day there are ninety.

On Wednesday the Rev. Robert Cooke, a prominent minister of the Wesleyan body, died at Newcastle-upon-Tyne, at the age of seventy-five years.

—*The Rock:* During the recent Convention at Keswick no less than nineteen ladies offered themselves for missionary work in connection with the Church Missionary Society, as well as others of the China Inland Mission and other societies. Several of these offers came in answer to a letter from Mr. Hall, of Jaffa, calling for lady missionaries to help the Church missionary work in the Holy Land. The difficulties of male missionaries bringing the Gospel before the Moslem women are immense, and the opposition of the Turkish Government is growing so strong that it becomes necessary to work with increased energy while it is possible.

Thursday, September 1.

—The Matron Superintendentship of the Madras General Hospital has, on the recommendation of the Surgeon-General, been conferred on Miss Margaret A. Scott, who has been, for some time past, holding the post of Lady Superintendent of the Civil Hospital at Rajkote. Fourteen applications, the *Madras Times* understands, were received in reply to the advertisement, amongst them being two from England, one of whom was Mrs. Mary Anderson, who held the appointment in the time of Sir M. E. Grant Duff.

—Over seventeen thousand rupees have been collected among the British regiments of the Bengal Presidency for the Imperial Institute. Officers of the Army and Volunteers in India will be interested to hear that they are about to be invited to subscribe towards a special Jubilee offering by officers all over the world. Subscriptions will, however, be limited to a quarter of a day's pay, which will range from Rs. 6 in the case of a Major-General to one rupee in that of a Subaltern.

—The Herreshoff Company has just constructed for Mr. N. L. Munro, New York, a steam yacht which has made on her trial trip the fastest record ever known. This vessel, the *Now Then* was designed by the famous blind designer, Herreshoff, at Bristol, Rhode Island. She recently made the run from Newport to New York in 7 hours and 5 minutes. Coming through Hell Gate, according to the estimate of her designer, she flew along at the marvellous speed of 28 miles an hour. All the Sound steamers going east were passed. The *Now Then* is 81 feet long on the water-line, 85 feet over all, 10 feet beam, and draws 3 feet 3 inches of water. She has a flush deck, and two masts, fore and aft, schooner-rigged, a low pilot-house, and a brass smokestack. Her bow is extremly long, sharp as a knife, and terminates in a long chipper overhang Her stern is her most peculiar feature. It runs outward aft from the deck just like the bow of a ram, and the propeller is under projecting part. This projection is designed to prevent a deep immersion of the stern in running at a high rate of speed, and it is said to work like a charm. The engines are of the triple-expansion type, and the boilers can bear a pressure of 250 lbs.

—The Liquor Prohibition party in the United States has suffered a heavy defeat in the Texas elections, the majority against them being fifty thousand.

—*The Catholic Review:* One of the best evidences of the favourable disposition of the German Government towards the Catholic Church, is found in the fact that they have consented to give the Church missionary jurisdiction over a territory of between 3,000 and 4,000 square kilometres, in possession of the German East African Company. This jurisdiction is to the exclusion of all other denominations, it being the policy of the German Government to allow the missionary of only one religion in one and the same territory. The district allowed to our missionaries stretches from the coast up to Kilimanjaro, and is the healthiest part of equatorial Africa.

Friday, August 2.

—Deaths last week, 494 By cholera, 15.

—Fall of rain, to date, Fort, 78 inches.

—*Dnyanodaya:* We recently paid a short visit to the Industrial School at Sirur, under the charge of Rev. R. Winsor. This school has grown rapidly in efficiency, and is now among the best industrial schools in the Presidency. Government has taken great interest in it, and has taken special pains to encourage it, This school will repay a visit by those interested in this form of education. We hope to give a fuller account of this school very shortly.

—The *Straits Times* of August 4, says: Yesterday,(Wednesday) afternoon, the foundation stone of a new Church was laid at Bukit Timah (Singapore) in connection with the China mission of the Presbyterian Church of England, by Colonel Dunlop, C. M. G., with whom was associated Mrs. Keasberry Dato James Meldrum, son-in-law of the late Rev. B. P. Keasberry, was also present. Owing to Wednesday being mail-day, and the heavy rains, there was only a very poor attendance of Europeans. The Chinese Christians, in spite of the heavy country roads, came in fairly good numbers, about fifty to sixty being present, besides children. After Chinese service, the Rev. J. A. B. Cook gave a short sketch of the history of the mission, after which prayer was offered in English by the Rev. A. S. MacPhee, and in Chinese by the Rev. Tan Khai Lin (the first convert, 28 years ago, and first ordained pastor of the Presbyterian Church in the Swatow region). Colonel Dunlop then laid the foundation stone, and the proceedings terminated by singing the doxology.

The adult membership of the above-mentioned Church has increased in four years from 39 to 105.

—*Bombay Gazette:* We are glad to notice that among the names of successful competitors for the "Foreign and Colonial Queen's Jubilee Prize Essay" on the "Notable Women of the Reign of Queen Victoria," appear the names of two local young ladies. The first of these is Miss Bailey, daughter of Mr. J. S. Bailey, G. I. P. R., and Assistant Mistress, Frere Fletcher School, Fort, Bombay, to whom has been awarded a first class certificate; and the second Miss Serenebar, who gained a fourth class certificate. Of the 112 colonial and foreign competitors only four resident in India have been successful. This is the third certificate of merit which Miss Bailey has secured for contributions in English literary competitions.

—Judicial proceedings held on a Sunday have been annulled by the Madras High Court.

—*Madras Times:* On Monday noon, all the property belonging to the temple of Calli Ammen Covil, situated in Tumboo Chetty Street, Black Town, composed chiefly of life size wooden horses, elephants, lions, &c., all which property was used annually in decorating the huge car of the deity which dragged in procession through the streets was arrested

by a warrant of the High Court for Rs. 2,500, and remove to Messrs. Beaument and Co.'s Auction rooms. It appears that the late keeper of the temple was indebted in the sum of Rs. 2,500. The Church property was asked to be delivered over to the present keeper but he refused and said that it was made by him and belonging to him. Hence the execution of the decree and arrest of the property.

—The following is telegraphed from Allahabad; 1: A serious accident occurred on Wednesday, on the Rajputana Malwa Railway near Jeypore, two girders and the pier of the bridge subsided, and a Goods Train was precipitated into the river. Two guards and two pointsmen escaped, but a European driver and native fireman were killed.

The traffic is suspended till the bridge is repaired.

—There are 514,000,000 sheep in the world.

—The longest street tramway in the world, according to the *Scientific American*, will be that with which it is proposed to connect a number of towns near Buenos Ayres, South America, and which will have a total length of 200 miles. The road will also be exceptional in that sleeping cars will be run upon it for the comfort of the passengers. Horses will be employed as a motive power instead of steam, because horses are cheap, fuel is dear, and the people are slow. The price of two tons of coal will buy a horse with its harness.

—*Kaukab-i-Hind*: Among others we notice the following degrees conferred in America recently: Mrs. D. O. Fox of Poona *née* Miss E. H. Warner of the Girls' High School at Rangoon, Ph. D., from Baldwin College, Berea, Ohio: Rev. Albert Barnes, Native Pastor at Pasamalai, Madura (American Board,) M. A., from Yale: F. W. Foote, Esq, B. A., Principal Memorial School, Cawnpore, M. A., *in cursu* from Rochester University: Rev. J. C R. Ewing, M. A., of the American Presbyterian Mission, Saharanpur, D. D., from Washington and Jefferson College: Rev. J W. Scudder, M. A., Secretary Arcot Mission, Vellore, D. D., from Rutgers College.

The Rev. Dr. Ewing of Saharanpur sailed for America on the 20th inst. on sick leave We trust his health may speedily be restored and that he may be permitted to return to India to labour for Christ many more years.

We regret to learn of the death, on the 18th inst., at Nynee Tal, of Mrs. Fralegh, sister of Mrs. Rev. D. W. Thomas of the American Methodist Mission, Bareilly.

Selections.

SOME LESSONS FROM FORTY YEARS' STUDY OF PLANTS.

(A Memorable Night in the Hall of Science with W. Carruthers, Esq., F.R.S., F.G.S., and President of the Linnean Society.)

William Carruthers, Esq., Keeper of the Botanical Department of the British Museum South Kensington, delivered one of a series of five lectures, under the auspices of the Christian Evidence Society, on Thursday evening, March 24th, 1887, in the Hall of Science, Old-street, City-road, London, E., a place which may also be described as the hall of Charles Bradlaugh, Esq., M.P., Mrs. Besant, and others of their ilk.

Mr. Carruthers selected as his subject: "Evolution contradicted by the Story of Plant Life."

General Maclagan, R.E., ably filled the chair, and the Rev. I. Dunlop opened the meeting with prayer.

The lecture was illustrated by diagrams, and the lecturer began well by asking his audience to dismiss all prejudice, and take the position of an impartial jury, and he himself would be a truthful witness, as he had no theories to lay before them but wholly and solely facts, "those chiels that winna ding and daurna be disputed." He was prepared to give some of the results of forty years' study of plant life.

He then proceeded to give the theory of Darwin and those who follow him. He described it as *genetic evolution*, and defined the word genetic to be the relation that children have to their parents. "Everything, said Darwin, is in a state of motion; plants are continually changing, gradually leading up from the individual into varieties, and from varieties on to species. The question, then, before us to-night is *the change of species*. During forty years of close investigation, I have not discovered any perceptible difference in plants that were left to themselves. It is true, forty years is a very short time, yet forty years have been quite sufficient to produce very great changes when man has interfered. He has interbred plants, and thereby produced great changes; he has crossed newly-allied species with remarkable results.

"The same principle of permanence had been true of plants for 300 years. 300 years, however, is also a very short time. But what shall we say to 3,000 years? Plants have been preserved in Egypt for that period. By the opening of the tombs of historic personages, the date of whose life has been accurately ascertained, specimens of plants have been obtained which have been wonderfully preserved. The examination of these materials has been made by a botanist who is thoroughly acquainted with the existing flora of Egypt, for Dr. Schweinfurth has for a quarter of a century been exploring the plants of the Nile valley. The plant-remains were included within the mummy-wrappings, and being thus hermetically sealed, have been preserved with scarcely any change. By placing the plants in warm water, Dr. Schweinfurth has succeeded in preparing a series of specimens gathered four thousand years ago, which are as satisfactory for the purposes of science as any collected at the present day. These specimens consequently supply means for the closest examination and comparison with their living representatives. The colours of the flowers are still present, even the most evanescent, such as the violet of the larkspur and knapweed, and the scarlet of the poppy; the chlorophyll remains in the leaves, and the sugar in the pulp of the raisins. Dr. Schweinfurth has determined no less than fifty-nine species, some of which are represented by the fruits employed as offerings to the dead, others by the flowers and loaves made into garlands, and the remainder by branches on which the body was placed, and which were enclosed within the wrappings. The votive offerings consisted of the fruits, or stems, of twenty-nine species of plants. Three palm fruits were common, agreeing exactly with the fruits of those plants in our own day; also dates of different forms, resembling exactly the varieties of dried dates fonnd now in the markets of Egypt, &c. Three thousand years have not been sufficient to produce a single difference. But more In tracing the remains of existing species of plants preserved in the strata of the earth's crust, we must necessarily leave behind all certain chronology. Without an intelligent observer and recorder there can be no definite determination of time. It is all a guess. But what shall we say to a quarter of a million years? The considerable remains of the pre-glacial flora show that 250,000 years have not produced any appreciable change. Plants, say, 250,000 years old, have all appeared in their most highly differentiated condition; they possessed, *then*, all the characters that they have ever attained to in their subsequent history. We hold, therefore, that whilst species are not permanent when man interferes, they are always permanent in a state of nature.' Such is but a very imperfect statement of the points of the lecture, which proved that, so far as the history of plant-life on our globe is concerned, genetic evolution has not even an atom for a foundation. The great majority of the audience felt the force of the facts, which were simply irrefragable, and expressed their conviction when the lecturer sat down by loud and prolonged cheering.

Various questions were then put and satisfactorily disposed of by the learned lecturer. Several trained Freethinking debaters, who had evidently come with the intention of replying to the lecturer, did little else than compliment him for his most able address.

One skilled debater came to the platform with a bundle of books which was evidently intended to settle both the question and the lecturer at the same time. After describing the address as most able, &c., he was about to go off at a tangent to what he called "Mosaicism," when the lecturer interposed and said that he had in his lecture carefully kept to the subject of genetic evolution, and he must request the speaker to keep to the point too; the point of to-night was not Moses, but Darwin. This pin had so effectually pricked the human windbag that there was a sudden collapse. The debater was dumb, looked bewildered, then quickly lifted up his unopened bundle of books and rushed downstairs to his own place beneath.

In reply to the question why the lecturer did not deal with the animal as well as the vegetable kingdom, he said: "When I was a lad, it was my habit with net in hand to walk over my native hills in Scotland in order to gather specimens of plants and catch butterflies. In my ardour, unheeded, my cap may have been blown off, and my hair have become dishevelled by the breeze. The farmers and others, as they looked at me, may have thought that my head was a little bit touched. Why? simply because they did not know what I was about. Now, their judgment of me would have been as mistaken as mine would have been of them if I had attempted to judge their methods of cultivating their land, of which I know nothing. So I come here to-night, not to speak about the animal kingdom, which is not my department. Had I done so, I could only have told you what others have told me. But I have told you what I do know of plant-life as the result of my own personal investigations for forty years."

Another asked the lecturer if he would come again, and deliver a lecture condemnatory of the Mosaic account of creation. Mr. Carruthers, in reply, said that he regarded that as an extraordinary question after all he had said; but it gave him a fine opportunity, not only of declaring himself an independent unfettered investigator of Nature, prepared to follow Truth wherever she may lead, but of declaring himself a firm believer in the Bible and the God of the Bible. He was prepared to say that the statements of the New Testament were just as thoroughly established: were as real to him, as the facts of plant life which he had given them to-night. He believed in a Great Being outside of Nature, who has not only revealed Himself by Nature, but especially by His Son; that the revelation of the Bible is absolutely necessary to our highest knowledge of God; that there alone we learn that God in Christ is our loving Father. This was a fitting and splendid conclusion to the discussion, or rather conversation, upon the address —(*Presb. Messenger.*)

FAITH AND WORKS.

Mr. Wesley never fails to hit the nail on the head. To his Bro. Charles he writes Nov. 4, 1772, as follows: "If we duly join faith and works in all our preaching, we shall not fail of a blessing. But of all preaching, what is usually called 'Gospel preaching,' is the most useless, if not the most mischievous; a dull, yea, or lively, harangue on the sufferings

of Christ, or salvation by faith, without strongly inculcating holiness. I see, more and more, that this naturally tends to drive holiness out of the world."

How true is this of these times! At least one-half of the men who travel up and down the land with a Bagster Bible under their arm, crying, "Believe," "believe," believe!" are of this character. And if asked, "What am I to believe?" the answer is, "Believe that Jesus died for you eighteen hundred years ago, and that he fully satisfied the claims of the law, and henceforth go on singing,

'Freed from the Law, O happy condition!'"

"Is that all?" "Yes, that is all."

But what about being "holy in *all manner of living?*" (Rev. Ver.) "O, that is not to be thought of. 'No man liveth and sinneth not.' The old man must remain in us so long as we live in the flesh."

Mr. Wesley met one of these men, who was a type of the whole company of "Gospel-Meeting" men of these times, who gave him his views of a "new creature:" "The moment we are justified, a new creature is put into us. This is otherwise termed, the new man. But, notwithstanding, the old man remains in us till the day of our death. And in this old man there remains an old heart, corrupt and abominable. For inward corruption remains in the soul as long as the soul remains in the body. But the heart which is in the new man is clean. And the new man is stronger than the old; so that though corruption continually strives, yet while we look to Christ, it cannot prevail."

This is the doctrine inculcated by a crowd of so-called "evangelists" of these times. And every effort possible is being made in all parts of the land to promulgate this fatal error. "This naturally tends," says Mr. Wesley, "to drive holiness out of the world."

Mr. Wesley answered the dogma in a short and pointed manner: "Was there inward corruption in our Lord? Or, can the servant be as his Master?"

The time has come to make a stand against this phase of antinomianism. It has been allowed to move on unrebuked too long already.

Rev. Dr. Steele, the Fletcher of our times, has taken this beast by the horns, in a work in press, and soon to be published from this office. It strikes heavy blows, and many of them. This will be a book for the times. It will produce a sensation in some sections, and will be equally adapted to both sides of the Atlantic. Every minister in the land should read it, and resolve at once to resist this incoming tide of antinomianism.—(*Chr. Witness.*)

DO WE LIKE TO BE WITH GOD?

WHAT constitutes the Christian's happiness in this world? It is not the success of schemes of ambition, nor success in business, nor health, nor wealth, nor the respect and praise of men, but the presence of God. This enables him to smile at poverty, and rejoice in tribulation and be cheerful when others despair and die. Here too, we see the difference between him and the world. Their happiness is earthly in its origin, and when these springs are dried up, when health fails, or property vanishes, or friends die, the streams of course cease to flow and they are miserable. The fountain of the Christian's happiness being in God, the drying up of earthly streams does not destroy his peace and joy. If his earthly treasures are gone there are infinite riches in God; if earthly friends are removed he has a friend that sticketh closer than a brother; if sickness comes, God is his physician; if every other source of comfort is cut off he still has an inexhaustible fountain in his God—in his presence there is fulness of joy—at his right hand there are pleasures forevermore.

Thus we can see what will constitute the Christian's Heaven. Not the society of angels nor of redeemed sinners; not the society and friendship of prophets and apostles and martyrs, not the presence of the holy and just who have been saved from the Earth, nor even the presence and society of those who were near and dear unto us in this world—though doubtless all this shall be enjoyed; but what makes Heaven what it is, is the presence of God—the presence of God in Christ Jesus. Where Jesus is there is Heaven. There is God's presence. All its inhabitants shall enjoy his presence, and they shall see his glory in the face of Jesus Christ. If in this world the presence of God affords joy and delight to his children—if His presence constitutes their happiness in this world—then it is easy to see that His presence in that world where sin and sorrow can never enter and where nothing can interrupt the enjoyment of his presence. will constitute their bliss—will make their Heaven. And if the Christian is one who can delight in such a Heaven as that, we may well ask: Are we Christians? Would God's presence make a heaven for us? Is that the Heaven we seek? Are we prepared for it.—(*The Presbyterian Banner.*)

A DOOR OF USEFULNESS SHUT.

To every one praying for the extension of the kingdom, the opening of doors of usefulness is a matter for thanksgiving and joy. Whenever I gain access to a circle which I have not touched, I am glad. It is pure happiness to me to be invited to enter a home which I have not visited before, either to comfort hearts that are in sorrow, or to speak words of hope to the dying, or give guidance and counsel to the perplexed. And I am thankful for all who help in the opening of these doors of usefulness—to Sunday-school teachers who get me introductions to the parents of their scholars, and to all Christian workers who suggest, from time to time, where and how I might make myself of use to needy souls.

And it is my belief that our methods of usefulness are simply numberless, and of the most varied character. The pulpit has its chief and prominent place, but if the conversion of the people in the different communities where we live depended entirely upon the pulpit, slow as the work of turning men to God may at present seem, it would, under such a condition of things, be infinitely slower still. For the people who will come to hear, let the pulpit do its utmost and its best. But what I believe in is A PORTABLE PULPIT—a moving ministry, like that of Paul's at Ephesus, from house to house. And this ministry is to be exercised in various ways.

Those who can find entrance to the houses of the people, and there preach to them Jesus, ought to avail themselves of the opportunity, and rejoice that they are gifted to do such work, But there are many who cannot make themselves of use in this way, and there are many who never come to hear the Word in church or hall, and would resent the visit of the clergyman, or any of his workers, if they sought to push their conversation upon them. Now, here it is where the tract may be used with advantage.

It is in the minds of not a few Christian people that tract distribution is a vain service. Tracts they believe are never read—the men light their pipes with them—the women throw them aside as so much rubbish or lumber. Granted that a large proportion of tract distribution is vain work. Perhaps to sow the seed in this way is to have as much scattered by the wayside as there is by any method of Christian ministry. Still the service has its place, and it has its use, ay, and it is doing a good, quiet work. When, therefore, any attempt has been made now and again to let this agency drop, I have said, "Now friends, increase your ministries, do not diminish them." And so I am glad that there are those associated with me ready for their work, and that whilst every little while one and another, from some cause or other, retires from it, there are others to step into the vacancy. And those tract distributors I regard as very helpful co-workers. They touch from month to month a large number of families, and if only one-tenth read the tracts there is doubtless a very good work going forward. And it is through this staff of workers that doors are often opened to me—doors of great usefulness.

I spent the greater part of one afternoon not long ago in visiting several people in one district to whom I had introductions by the lady visitor. But the other day I was discouraged somewhat. I had a note, kind and courteous in tone, requesting me to prevent the lady visitor from calling again at a certain house. Why was it? The writer said that his wife had been an invalid for months, that for convenience she lay in the front-room on the ground-floor, and that she was disturbed by the lady who called with the tracts, as she knocked so violently and continued knocking until the door was opened. He added that she had been requested to put the tract under the door, but had paid no heed, and so he wrote asking me to prevent all future annoyance. I did feel sorry, for this seemed to me just a case in which, a tract might have been of use. Of course I offered my apologies, and said that the request should have my attention, expressing at the same time my sympathy. Now here is a door, at least for the present, closed; and it is closed only from want of a little kindly consideration. Yet isn't it true that often we close our doors of usefulness in this very way? For the Master's work we need great wisdom and great thoughtfulness.—(*Christian Worker.*)

BUDDHISM IN MANY LANDS.

AFTER a long residence in Ceylon, the Rev. S. Langdon says: "You take up that exquisite and beautiful poem, the 'Light of Asia,' for instance, and you are thrilled with the story you have there of the self-sacrifice of the Indian prince who founded the Buddhist religion, and you are carried away in charming English verse as you listen to the sermon of the yellow-robed monk, preached before his father's court, but the Buddhism of these little beautifully bound volumes of poetry, is but a small part, and the best part of it. We acknowledge that there is a little good in this evil thing, but on the other hand, we cannot shut our eyes to the blacker part of this Buddhism, to the dark atheism which lies at its roots, to the moral depravity, the horrible superstition, the dense ignorance which ever accompany its growth, and are now identified with its name. There is no motive to incite to high moral living."

Bishop Titcomb, of China, testifies as follows: "For more than twenty years I have been a student of Buddhism. I have studied the literature, I have talked with hundreds of Buddhist priests and monks—Chinese, Mongolian and Thibetan; I have visited many Buddhist temples, I have even lived in such. Therefore, I feel competent to state that a more gigantic system of fraud, superstition and idolatry than Buddhism as it is now, has seldom been inflicted by any false religion upon mankind."

Rev. Dr. Thoburn, writing from Burmah, says: "Buddhism is a great power in the earth, and yet, of all great religions, has the least to offer its devotees. It is characteristic of modern unbelief, that when it sought among the religions of mankind for something to set over against Christianity, it made choice of the most hollow and least hopeful of all the mis-faiths of misguided men."

The Moravian missionaries of Tnibet say, "Buddhism has converted the savage Thibetan

into an utterly false and hypocritical being "

Rev. W. E. Griffis, of Japan, says: "Like a river that flows through many soils, dissolving them all, and corrupting its own water, so is Buddhism. It is thick and turbid with the superstitions of every land it has entered. The Christian missionary meets to-day, not the original purity of life, but the vilest of sin and the grossest of lives, in men who profess what Buddha himself would never recognize "

Miss M. L. Cort, of Siam, says: "We, who are enshrouded by the gloom of Buddhism, in the very midst of its darkness, see and know how vain are the 'sublime teachings of Buddha,' and how impossible that they should affect the lives of those who hear but the sounds of words they cannot understand. Every act of a Buddhist's life is a selfish one. For twelve centuries this 'light' has been shining on Siam, and yet the further we penetrate for good fruits, for justice, mercy, love, for purity of heart and life, the more we are convinced of the utter rottenness and deadness of the whole system."

SELF-RIGHTEOUSNESS.

BY REV. GEO. HILL, M. A.

SUPPOSE the Pharisee, instead of measuring himself by what he knew of other men, had measured his life by that great law, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength; and thy neighbour as thyself:" what a sense of failure must then have filled his mind! Suppose that, instead of allowing his thoughts to dwell on his little negative virtues and his paltry fastings and gifts, he had thought deeply and earnestly of the Holy God whose name he took upon his lips, who cannot look upon iniquity, and in whose sight the heavens are unclean; there had been an end of his self-complacency then. The vision of God makes self-righteousness impossible. "Mine eye seeth Thee, wherefore I abhor myself." "Woe is me, for I am undone; because I am a man of unclean lips; for mine eyes have seen the King, the Lord of Hosts." The instinctive cry of every one who gains any clear sense of the holiness of God is, "God be merciful to me a sinner!"

Nothing is more fatal to true worship, nothing is more fatal to true piety than self-righteousness. The man that is farthest from the Kingdom of God is not he who by his many and great sins seems to have put himself almost beyond the reach of mercy; but it is he who is so satisfied with himself, so proud of his religious attainments that he does not know his need of mercy. When a man is so ignorant of himself and of the nature of true goodness that he can separate himself from "the rest of men" to thank God that he is not like them, and can confidently specify the different items of his excellence on which he rests his claim to the Divine regard, he can have little appreciation for the Gospel, little consciousness of sin, little sense of his need of the cleansing blood of Jesus and the purifying work of the Holy Spirit. In reality his need is as great as the need of any other man; but he does not know it, and consequently has no anxiety that it should be met.

What can Christ do for such a man? What can the doctor do when the sick man insists that he is quite well, and therefore refuses all offered help? And what can the Saviour do when the sinner whom He fain would save says, "Thank God I am not as the rest of men!" Christ comes to men bringing blessings of infinite worth. He offers pardon for past offences and grace to help in every time of need. His gifts are free to all: the only condition of receiving is an earnest to desire to possess them. An empty hand stretched out to the Saviour will always be filled. But the hands of the self-righteous man are so full of his own supposed treasures that he has no room for the gifts of Christ, and so they never enrich him.

Again and again the Gospels repeat the lesson that what hinders men from receiving pardon and salvation is not the greatness of their sin but the ignorance of self which issues in self-righteousness. The prodigal, sadly returning from the far country where he has wasted his substance in riotous living, and making his penitent confession, "Father, I have sinned," creates a joy such as was never evoked by the elder brother whose boast is, "I never transgressed Thy commandment." The woman who had been a sinner, and who, in a burst of grateful feeling that could not be repressed, washed the Saviour's feet with her tears, was nearer to God and heaven than was Simon the Pharisee, cleanly, respectable, satisfied with his own righteousness and contemptuous towards "this woman" and towards the "Prophet" who could allow her touch to pass unrebuked. It was of the self-righteous Pharisees that our Lord said, "The publicans and harlots go into the Kingdom of God before you." And He explains this saying in another sentence addressed to the same class: "They that are whole have no need of a physician, but they that are sick. I came not to call the righteous, but sinners."—(*The Quiver.*)

Miscellany.

—THE following is from an address given at the recent Mildmay Conference by one of the gentlemen who are coming to W. India this autumn in connection with the C. M. S., the Rev. G. C. Grubb: "No one except he who hath experienced it, no one but he can tell the glory that can dwell in the soul of that man to whom the Holy Ghost reveals the things of Christ. That is a glory which the world knows nothing of, and can know nothing of, for Jesus will manifest Himself unto us in a way in which He will not manifest Himself unto the world. That is a glory which only the overcoming soul can have. "To him that overcometh will I give to eat of the hidden manna"—hidden in the ark, the presence of God, the holy of holies—"and I will give him a white stone"—shining with heavenly radiance—"and in the stone a new name written, which no man knoweth save he that receiveth it." Oh, the blessed moment of being alone with God! Oh, the glory of being quite alone with Jesus Christ! Do you want that glory? How long were you alone with the Lord Jesus Christ to-day, brother? Now you may ask, How am I to get the glory into me? First of all by faith. John xi. 40, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" The very simple faith that you made use of in your moment of conversion you must make use of to see the glory of God, and to have that glory revealed to your individual spirit. You must believe that the glory is for you, and that Christ means to manifest Himself to you. You must not be surprised; do not shrink back from the manifestation. Then you will get the glory also by obedience. We read that Christ manifested forth His glory at the marriage supper at Cana of Galilee; but upon what condition? "His mother saith unto the servants, Whatsoever He saith unto you, do it." That is the condition. You may come to the Mildmay Conference, or the Keswick Conference, or to any other Conference, and you may have a reserved seat, and sing the hymns and hear the addresses about seeing the glory, but not a ray of glory will come. Why? Because you have not the smallest intention of really submitting that will of yours to the old beneficent rule and dominion of Jesus Christ. God forgive us for our hypocrisy. Indeed, when I am saying this, I am speaking to myself too.

"Another way in which you will get glory into your soul is by suffering with Christ, and with this I close. "Our light affliction, which is but for a moment, worketh for us a far more exceeding weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal. Think it not strange, brethren, concerning the fiery trial which is to try you; if you be a reproach for the name of Christ, the Spirit of glory resteth upon you." Oh, what a glory then to be a reproach for Jesus Christ! "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice, and be exceeding glad, for great is your reward in heaven: for so persecuted they their fathers the prophets which were before you." "Woe unto you when all men shall speak well of you." Brethren, brethren, suffering is your portion here; I beseech you never take a short cut to glory. There are a great many Christians who try to take short cuts to glory; that is the great temptation that Satan gave the Lord in the wilderness. He said, after he had shown Him all the glory of the world and all the kingdoms of the world, "All this will I give Thee, if Thou wilt fall down and worship me." Christ answered, Get thee behind Me, Satan." What was the essence of that temptation? Satan offered Christ glory without a cross; and the Church of God is being ruined to-day because it is accepting glory from the world without any cross attaching thereto. Oh, brethren, who was it that gave Christ His crown and the purple robe? Was it the Father? It was the world; and when the Church begins to clothe herself with purple and scarlet I fear she is becoming like the herald of apostasy—"For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." O God, keep us from that sorrow. May we be able to say, "I glorify not myself. Christ glorified not Himself to be made an high priest," but He received the glory from the Father. I beseech you, then, testify as the two witnesses clothed in sackcloth, for sackcloth is our clothing down here, and not scarlet. The world sees no beauty in sackcloth. Oh, that we may have the ashes of God on our forehead, the mark of God on our forehead! God teach us to walk with Him in sackcloth. God teach us to walk with Him in glory, to have within us the glory of God. Oh, that you may be able to say, "The King's daughter is all-glorious within." "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. He is the King of glory!" I feel certain there are many here who have no glory in their hearts to-night. They are emptied of glory. What is the good of your temple if there is no glory in it? God wants to give you glory, brethren. "Then lift up your heads, O ye gates." The gates are ponderous, rusty, cumbersome, choked with rubbish; clear it away, "Lift up your heads, O ye gates." That is all you have to do. Will you do it to-night? "Lift up your heads, O ye gates, and the King of glory shall come in." Just surrender, that is all you have to do."

—Dr. Jas. Freeman Clark in the *Independent:* There are few studies more useless and insipid than that of English Grammar as commonly taught, few more interesting and useful than that of the English language. If grammar is the art of reading and writing correctly; we must admit that one seldom speaks or writes English more correctly for having studied English Grammar. We speak and write correctly because we have read well-

written books, listened to correct speaking, and associated with well-educated people. In fact, there is hardly such a thing as English Grammar, except what has been manufactured out of nothing by grammarians. Other languages have complex grammars—we have none; and yet our children, for hundreds of years, and in spite of the remonstrances of such men as Locke, Milton, and others as eminent; are obliged to devote the strength of their youth to the study of declensions, conjugations, moods and tenses, which do not exist

Meantime nothing can be more interesting than the study of the English language—the origin and derivation and evolution of words; the construction of sentences; the laws of thought, by obeying which speech and writing become definite, accurate and intelligible; and the comparison of the style of different writers.

TELEGRAPHIC NEWS.

Sofia, August 25th: Prince Ferdinand is in a most difficult and embarrassing position, being unable to form a Ministry.

London, 26th: In the House of Commons last night, during the debate on the proclaiming of the National League, Mr. Gladstone moved that the sanction of the House be not granted, alleging that the necessity for such a step had not been adequately proved. While deprecating boycotting, he said the league brought with it invaluable benefits to the people.—Mr. A. J. Balfour replying, stated that at the present moment nearly five thousand persons were boycotted, and said that the League only labours to destroy landlords and does not aim at the protection of the tenants. —The debate was adjourned. —The Memorandum, explanatory of the Indian Budget, as promised by the First Lord of the Treasury, has been issued to members of the House — His Excellency Lui Ta Jen, the Chinese Ambassador in London, yesterday exchanged with Lord Salisbury the ratifications of the Convention between England and China relating to the annexation of Burma.

Constantinople, 26th: France is warmly supporting a proposal made by the Russian Government that a Russian General should accompany Artin Effendi on his special mission to Bulgaria; but the Porte hesitates to assent to this suggestion.

Copenhagen, 26th: H. I. M. the Czar of Russia has arrived here on a visit.

London, 27th: In the House of Commons last night, on resuming the debate on proclaiming the National League, Mr. Gladstone's motion was rejected by a majority of 78 votes, 194 members voting for, and 272 voting against the motion.—Sir James Fergusson, in reply to a question, stated that Austria, Holland, Italy and Denmark had up to the present intimated their willingness to join in a Conference to consider the question of the sugar bounties; replies had not as yet been received from the other Governments who had been invited to take part in the proposed Conference.

28th: A mass meeting, consisting of several thousand working men, was held yesterday afternoon in Trafalgar Square.—Resolutions were passed protesting against the repression of the Irish National League, as, if this be done it is equivalent to the repression of the right to form combinations of any kind.

Constantinople, 28th: A fresh Circular Note has been addressed to the Powers by the Porte, explaining that Russia has made a proposal that General Emrath should go to Bulgaria as sole Regent, and summon a new Sobranje, which should proceed to elect a Prince.

London, 29th: The House of Commons has passed the Bill to facilitate the holding of small allotments.—It is reported from Teheran that Ayub Khan's party was recognized while travelling along the Sabzawar-Meshed-Road, where the party divided, some going towards the South and the others on to Meshed.

Constantinople, 30th: England, Austria and Italy, replying to the Porte's Circular Note, have intimated their disapproval of the proposal made by Russia to send a General to Bulgaria.

Paris, 30th: Orders have been issued by the Minister for War to mobilise the 17th Army Corps at Toulouse by way of an experiment.

Tirnova, 30th: The present Cabinet will remain in office until after the elections, which take place next month.

London, 31st: A new Anglo-American Commission has been appointed to negotiate the dispute between America and England regarding the Fisheries Question.—Mr. Chamberlain proceeds to Canada immediately in the capacity of Principal Commissioner.—Captain Ailwyn E. Fellowes, Conservative, has been elected for North Huntingdonshire, Ramsey Division (in the place of Captain W. H. Fellows, succeeded to the Peerage by the death of Lord de Ramsey), defeating the Gladstonian Candidate, Mr. J. Harris Saunders, by 286 votes.

A REMARKABLE CASE.

UNDER the above heading the *Doncaster Reporter* of July 6th, 1887, publishes the following in its editorial columns:—

Our readers may recall the circumstance of a young clerk, named Arthur Richold, falling insensible on the Whetley Lane in this town some time ago, and being picked up, as he continued perfectly helpless, and taken in a cab by two gentleman to the office of F. W. Fisher, Esq., the solicitor who employed him. On restoring him to consciousness it was ascertained that he was afflicted with what seemed to be an incurable disease. When he was able to speak he said he had been to his dinner and was on his way back to his work, when suddenly his head was in a whirl and he fell in the street like a man who is knocked down. On coming to his senses in the solicitor's office he thought what this might mean, and feared he was going to have a fit of illness, which we all know is a very dreadful thing for a poor man with a family to care for.

With this in his mind he at once sought the best medical advice, telling the doctors how he had been attacked. They questioned him, and found that his present malady was exhaustion of the nervous system resulting from general debility, indigestion, and dyspepsia of a chronic nature. This in turn had been caused by confinement to his desk and grief at the loss of dear friends by death. The coming on of this strange disease, as described by Mr. Richold, must be of interest both to sick and well. He had noticed for several years previously, in fact, that his eyes and face began to have a yellow look; there was a sticky and unpleasant slime on the gums and teeth in the morning; the tongue coated; and the bowels so bound and costive that it induced that most painful and troublesome aliment—the piles. He says there was some pain in the sides and back and sense of fulness on the right side, as though the liver were enlarging, which proved to be the terrible fact. The secretions from the kidneys would be scanty and high-coloured, with a kind of gritty or sandy deposit after standing.

These things had troubled Mr. Richold a long time, and after his fall in the street he clearly perceived that the fit of giddiness was nothing more than a sign of the steady and deadly advance of the complaint, which began in indigestion and dyspepsia. His story of how he went from one physician to another in search of a cure that his wife and little ones might not come to want is very pathetic and touching. Finally he became too ill to keep his situation and had to give it up. This was a sad calamity. He was appalled to think how he should be able to live. But God raised up friends who helped to keep the wolf from the door. He then went to the seaside at Walton-on-the-Naze, but neither the change, nor the physicians who treated him there, did any good. All being without avail he visited London, with a sort of vague hope that some advantage might happen to him in the metropolis. This was in October, 1885.

How wonderful, indeed, are the ways of Providence, which dashes down our highest hopes and then helps us when we least expect it.

While in London he stated his condition to a friend, who strongly advised him to try a medicine which he called *Mother Seigel's Curative Syrup*, saying it was genuine and honest, and often cured when everything else had failed. He bought a bottle of a chemist in Pimlico, and began using it according to the directions. He did this without faith or hope, and the public may, therefore, judge of his surprise and pleasure when after taking a few doses he felt great relief. He could eat better; his food distressed him less; the symptoms we have named abated; the dark spots which had floated before his eyes like smuts of soot, gradually disappeared and his strength increased. Before this time his knees would knock together whenever he tried to walk. So encouraged was he now that he kept on using *Mother Seigel's Curative Syrup* until it ended in completely curing him.

Our readers can rest assured of the strict truth of all the statements in this most remarkable case, as Mr. Richold (now residing at Swiss Cottage, Walton-on-the Naze) belongs to one of the oldest and most respected families in the beautiful village of Long Melford, Suffolk, and his personal character is attested by so high an authority as the Rev. C. J. Martyn, rector of that parish, besides other excellent names. We have deemed the case of such importance to the public as to justify us in giving this short account of it in our columns.

PASSENGERS ARRIVED

Per Str. *Domenico Balduino*, 28:

From Genoa—Mrs D'Azelino and 2 Misses Azelino Mr Mascarinhos Mr Rodrigues and 2 companions 54 members of the Salvation Army Mr Rochmas Mr A Maidioli Mr J Connell Mr G W Forrest Mr A R Montanaro Mr H A Vincent Mr Grindlay Rev W B Kinsman Mr Gadstin Chira Mr Bisie and one friend.

Per P. & O. Str. *Hydaspes*, 29:

From London—Mrs Pendlebury Col Rowlandson Lieut-Col Charles Mr Robertson Mr R Temuljee Sergt Heplrom Mr A M Read Mr Fagan Mr C Ault Dr Holman Mr and Mrs Balcher Mrs R Pini and infant Mr G Vinall and Mr A Barwick.

From Venice—Mr J Weber.

From Brindisi—Capt Armitage Mr R C Soury Col Sualow Revd and Mrs Reynolds Mr F C Hicks Mr S B Semion Mr and Mrs W R Roberts Mr English Surg-Major Waters Capt Oliver Col A C Tokar Mr Hopkins Mr A R Shaw Mr C Pierce Mr W R Squire.

PASSENGERS SAILED

Per P. & O. Str. *Surat*, 30:

For London—Colonel E Rogers Coker Mr and Mrs J B Fuller Mr C A Marindin Mr Harkshen Lal Mr Mahomed Shahdin Mr A Manson Mr H J Thompson Mr C E Crawley's children Lieut W Eccles Mr Duncanson Mr W Dennis Mr J White Mr W Williams and Mr D Knight.

For Brindisi—Surg W H Cadge Mr Jas Wallace Colonel R Worsley Captain R B Gosford Col and Mrs Marsh and child Mr Ross Mr Allen and Lieut Col Buller.

For Venice—Colonel R M Lloyd.

For Suez—Madame Pelouze Mademoiselle Chevillier Monsieur Levoir Mr Pierre Chevillier and Mr Chandos.

Domestic Occurrences.

DEATH.

MACALISTER—At the Mission House, Jeypore, Rajpootana, on the 28th August, Archibald, son of the Rev. G. Macalister, of Dysentery. Aged one year and eleven months.

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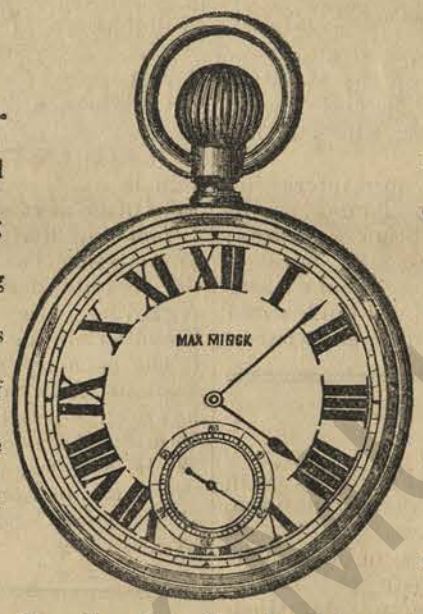

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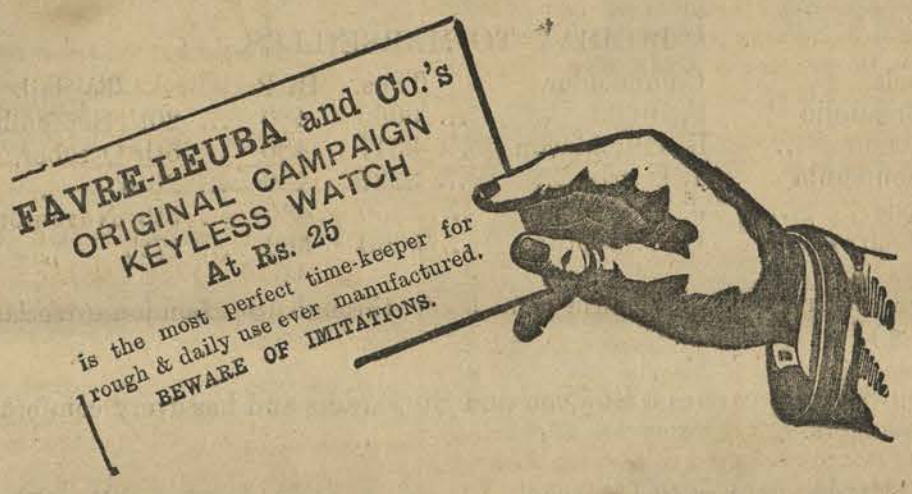
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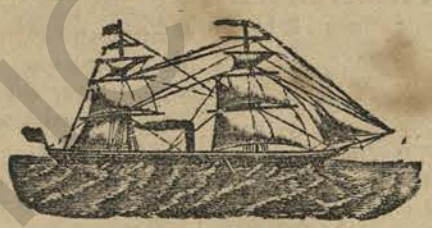

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